

763

The person is declared dead when breathing ceases. Then word is sent from the house where the deceased is lying to all the inhabitants of the village. This is done in the following manner. The messenger ascends to the entrance of each house, and shouts, "Set out a noose!" (Nupālhata!) This is done for the purpose of preventing the spirit of death, or the spirit of the deceased, from entering into other houses. The messenger is asked from within the house, "Who is dead?" and he tells who has died, and goes away. Thereupon a blade of grass or a splinter, which represents a noose, is placed near the head of the ladder. One of the relatives of the deceased holds the head of the dead on his knees until all the inhabitants of the village have been informed. Little children are kept in their mother's or grandmother's arms. After all the neighbors have been informed, the deceased is placed on his bed. In Kamenskoye I was told that the deceased is laid by the side of his former bed. Somebody closes his eyes, and his face is covered with a fur robe. It is a sin to look at the face of a dead person.

Among the Reindeer Koryak, as soon as some one dies, a messenger is sent to the neighboring camps, informing them of the death that has occurred. The sleeping-room cover is removed from over the deceased in the house of the Reindeer Koryak, and the body is covered with a blanket.

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171

FUNERALS. — The Koryak dispose of their dead by burning.¹ The Kamchadal, according to Krashenninnikoff, prior to embracing Christianity, threw away their dead to be devoured by dogs. The Chukchee, to the present time, use both methods of disposing of the dead. They are either burned, or kept to be devoured by wild beasts. The Yukaghir formerly placed their dead on platforms raised on posts.² The Kerek who live near the mouths of the rivers emptying into the Pacific Ocean, between Capes Anannon and Barykoff, and who have no timber or driftwood for building a pyre, let their corpses, dressed in funeral attire, down into the ocean. They tie the deceased on a long pole, tow it out into the sea, and then push the body into the water with staffs.

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In former times, all work in the entire settlement was stopped before the burning of the dead. No one went hunting or sealing, nobody went to fetch wood, and the women did no sewing. At present this custom is not observed

¹ Owing to this circumstance, it is impossible to procure Koryak skulls. In the spring of 1900 an epidemic of measles was ravaging the Koryak camps, carrying off numerous victims. Several large families were reduced to only one member. In some camps of the Reindeer Koryak there were so many dead, and such a small number of people who were in good health, that the latter were unable to burn all the dead. They would therefore carry their dead into the wilderness, where they would leave them, together with the reindeer sacrificed to them. Unfortunately it was very difficult to find the remains of the corpses, because, during the entire period of my stay in that region, the whole country was covered with deep snow. Moreover, the Koryak concealed the place whither they had taken their dead. Thus it happened that I found only one whole skull and parts of two others.

² Both the Yukaghir and the Koryak forms of funeral occur among the North American Indians. The custom of throwing away the dead to be eaten by dogs is met with, according to Prævalski and Potanin, among the northern Mongols, and in ancient times used to be practised by the Parthians, the Hyrcanians, and the Persians (Jevons, p. 203).

JOCHELSON, THE KORYAK.

103

in all the settlements. Only in the house where the body lies is no work done, except the preparation of the pyre and of the funeral clothes for the dead. People from other houses come to assist in this work. The men help in preparing the pyre, and stay up during the night, while the women help in sewing the funeral clothes. 764

Before being burned, the body is clothed in special, beautifully embroidered funeral garments. The coat is made of the skin of white fawns (thus white appears to be the color appropriate to death); and it is nearly covered with embroidery, especially in front, done with sinew-thread, dyed reindeer-hair, and often also with silks of various colors obtained from Russian traders. The funeral garments are also trimmed with fringe and strips made of the soft downy hair of the young seal dyed red, and with little tassels of colored sinew-thread and hair from the reindeer's mane. They are ornamented, besides, with black and white stripes and pieces of soft skin, — the black being from young seals, the white from dogs' necks, — also with a border of black and white checks made of the fur of fawns' legs. The trousers and shoes, as well as the quiver for the arrows and the bow-case, and the cap and belt, are ornamented in the same manner. The lower edge of the coat, the sleeves, and the hood are edged with white dog-fur. 764
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The coat of the woman differs from that of the man in that it is made of reindeer-skin with the hair side in. The hide is dyed brown with a solution of alder-bark in urine. The designs on the woman's coat are less complicated, and the embroidery less elaborate, than those on the man's. The way in which these clothes are made will be described in detail later on. Figs. 43-55 show funeral suits of a man and a woman, and a child's funeral cap.

Since it takes a long time to embroider and ornament such a coat, — a woman may be working on one coat an entire winter, — these garments are prepared in advance. Every Koryak has his funeral garment ready, but not entirely finished. It is a sin to finish funeral clothes completely, as, in such case, the person for whom they are intended will die soon. Thus the coat is made ready except the edge of the hood; the boots have no soles; the belt, no buckles, etc.; and after a person dies, a good deal of work remains to be done before the deceased is fully prepared for his journey to the other world. The women of the neighboring houses, under the supervision of some old woman, help in this work. Their final work is done openly, while the preparatory sewing and embroidering of the funeral clothes are done in secret. The women work on funeral clothes mostly at night, when everybody is asleep, or in the daytime if there are no strangers in the house. If a person comes into the house when a woman is sewing on these garments, they are concealed in a bag or under a blanket; for if any one should notice that funeral garments are being made, one of the inhabitants of the house would have to die. On the other hand, funeral garments should be as nice as possible, that the deceased

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Fig. 43 (rif.) Man's Funeral Coat, Front View.



Fig. 44 (rif.) Man's Funeral Coat, Back View.



Fig. 46 (rif.) Man's Funeral Belt.



Fig. 45 (rif.) Man's Funeral Trousers, Back View.



Fig. 47, a (rif. 4), b (rif. 4). Man's Funeral Shoe and Mitten.

JOCHELSON, THE KORYAK.

107



Fig. 49, a (r177 b), b (r177 c), c (r177). Funeral Arrows and Bow-Case. Lengths, 53 cm., 76 cm., 164 cm.



Fig. 48 (r177). Man's Funeral Cap.

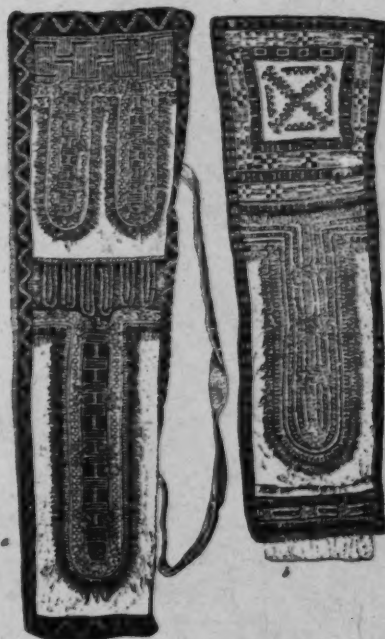


Fig. 50, a (r177), b (r177). Funeral Quivers. a, Complete quiver (length, 81 cm.); b, Embroidered front part of a quiver (length, 71 cm.).

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may have no cause for being displeased with his relatives for not providing him well for his journey. The Koryak of some villages expressed to me their sorrow at having been unable to dress properly their dead who died during the epidemic of measles, which was raging before my arrival, since they had had no time to prepare the required funeral garments. One Koryak was taken ill while travelling, and died in a Russian village near Gishiga. The Russians buried him in a grave in his travelling-clothes. His relatives did not know afterwards what to do with his funeral costume. Being afraid that he might come to get it, they decided to send it to the Russians of the house in which the man died, and thus relieve themselves of their responsibility



Fig. 51 (118). Woman's Funeral Overcoat, Back View.



Fig. 52 (119). Woman's Funeral Suit.

before the deceased. The Russians did not wish to accept it; but the Koryak who had brought it left it on the floor of the house, and drove away. Subsequently I bought this costume for our collection.

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Since the women of the Reindeer Koryak are less skilful in embroidering than those of the Maritime people, most of the Reindeer Koryak buy the ornamented parts of funeral garments of the Maritime Koryak. It is considered a sin to give away or to sell ready-made funeral clothes. They must not even be carried into a strange house. Only in case a person dies in a neighboring house, and his funeral clothes are not ready, is it admissible to give

JOCHELSON, THE KORYAK.

109

531 or sell garments in which the deceased is to be clad. The costume is finished,
 432 however, in the house of the deceased. At first none of the Koryak were
 764 willing to sell me their funeral clothes. In Paren they were unwilling even
 to show them to me, considering it a sin. At first, their only reply to all
 my questions referring to this subject was, that they had no clothes ready.
 The first costume I succeeded in buying was in Kamenskoye; but matters
 there were facilitated by the fact that I lived in a separate house (I settled



Fig. 53 (r177b). Woman's Funeral Boot.



Fig. 55 (r177a). Child's Funeral Cap.



Fig. 54 (r177a). Woman's Funeral Carrying-Strap.

down in the hut of the cossack who is living there by order of the authorities), and the clothes were brought without the knowledge of the other people. In another settlement, when funeral garments were brought to me for sale, I had to go outside to buy them, since the owners of the house in which I stopped did not wish to have the clothes taken in.

764 The deceased is not kept in the house long. If the clothes can be finished,

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and fuel provided quick enough, the body is burned on the same day that the person died; otherwise the burning takes place on the second or third day.

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While the deceased remains in the house, the people keep awake. The women work on the funeral garments; and the men, in order to keep awake, play cards. At the present time, card-playing, which was, of course, borrowed from the Russians, seems to be considered a necessary part of the formalities to be gone through with in the house of the deceased. The Reindeer Koryak play on the body of the deceased, entertaining him in this manner. While the dead person is in the house, he is considered as a member of the family, and the people try to make it appear as though nothing had happened. It is supposed that he is participating in the meals of the family and in card-playing. It is therefore forbidden to wail for the deceased before he has been taken out. The women weep softly, quietly wiping away their tears.

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The deceased is dressed in the funeral garments just before he is taken out. The people put on the clothes in a peculiar manner, to indicate that the dressing of the dead is different from the dressing of living people. For instance, the left-hand mitten is put on the right hand, and *vice versa*. The cap is put on with its front backward. When hitching up the reindeer which carry the body to the pyre, the Reindeer Koryak put the collar over the right shoulder of the animal, while in ordinary driving it is put over the left shoulder. Before dressing the deceased, one of his nearest relatives — mother, husband, or wife — wipes his face with wet moss, without, however, looking at his face. I had a chance to witness personally the burning of a baby girl who had died soon after birth. After she was dressed, her grandmother took her in her arms and rocked her as though she were alive. Another woman, versed in incantations, waved over the child a little stick to which wool of young seals was tied. In this manner she was driving away the dogs that are believed to guard the entrance into the country of the shades. Then she put a fin of a dried fish into the tiny mitten to give to the guardian dogs. Thereupon she took a little forked alder-branch, charmed it, and gave it to the dead child as a protector (ine'njula'n) and guide on her way. A child may easily lose its way to the other world, and the guardian dogs of the other world are more dangerous to it than to a grown-up person.

The grandmother took the child out, carrying it in her arms; but while she was ascending the ladder, a pole was put down from above through the entrance, and placed alongside of the ladder. It is assumed to be the ladder which the dead child uses. This pole was drawn up while the grandmother was ascending the ladder, and thus they pretended to pull out the little girl.

If a grown person dies, a strap is tied under the arms of the body, which, supported by a relative who ascends the ladder, is drawn out together with the pole, which is supposed to serve the deceased as his ladder. The Reindeer Koryak do not carry out their dead through the usual door, but under the

JOCHELSON, THE KORYAK.

111

edge of the tent-cover, which is lifted up. The ladder used by the dead person, that is the pole, must not be burned, but is thrown away. 764

The burning-place is not far from the settlement. There is usually a certain place where the bodies are burned. Some families have their particular burning-places. The Reindeer Koryak also burn their dead near camp.

After being taken out of the house, the body is put on a sledge and tied with straps to prevent its getting up. The Maritime Koryak usually draw the sledge themselves; but when there is no wood near the settlement, dogs are hitched to the sledge, and the body is taken to a place where wood can be obtained. On that part of the seashore of the Maritime Koryak which I visited, however, there is driftwood almost everywhere in close proximity. The Reindeer Koryak, on the other hand, hitch the team-reindeer of the deceased to the sledge. These are slaughtered at the pyre, that he may have reindeer in the next world. The meat is eaten by the relatives and neighbors that assemble at the funeral, while the bones are burned on the pyre. Among both the Maritime and Reindeer Koryak it is customary for the neighbors to conduct the body to the burning-place. In some places — as, for instance, in Kamenskoye — women do not go along. During the burning of the child before referred to, I saw only two old women. One of them was the same who had pronounced the incantations, and the other was the dead girl's grandmother; and even they left before the pyre was lighted.

The ceremony of burning the child proceeded in the following manner. The grandmother carried the dead child in her arms, followed by the woman mentioned above, who was loaded with various bundles and bags. Next came the men and boys. Every one of them carried a log for the pyre. The burning-place (Me'lgene) was a quarter of a mile from the settlement. When we arrived at the burning-place, the pyre was being built up of rows of driftwood crossing each other at right angles. The new-comers piled up on it the logs which they had brought along. Two holes were dug near the pyre. The woman conjuror put into one of them the placenta of the girl, and covered it with snow and earth, that the dogs should not dig it up. In the other hole were placed a bag containing the scraps left from the funeral garments, the sweepings from the house, and everything left of the child's things and bedding, so that she should have no cause to come after them. The little girl's body was placed on the pyre, on the right side, as is done with all the dead. Then the straps that tied the legs and the arms were cut. Near the child was placed a piece of steel for striking a light, a woman's knife, an embroidered strap for carrying the woman's bag, a needle-case, needles, a comb, and some little bells. They put bracelets on her hands, and ear-rings under her cap. The old woman put also a piece of fat by the side of the body. It was to serve as provisions for the deceased. Alongside of the corpse, the old woman conjuror placed a large leather bag with presents for those who had died the preceding year.

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year. Since during that period there had been an epidemic, and many people had died, many gifts were sent. This was the first burning after the epidemic was over, and every family made use of this opportunity of communicating with the country of the dead, and of sending something to a deceased relative. Every present was wrapped up separately in a piece of bright printed calico or red cloth, and charmed by the conjuror, who in her incantations enumerated for whom each gift was intended. The following articles were among the presents: sugar, tea, tobacco, larch-gum, beads (large and small), bread and biscuit that I had given them at their request, and reindeer meat and fat. Two agaric fungi were sent to one old man who had been very fond of agaric intoxication. No clothing was among the presents, and no fish or seal-meat, or anything connected with hunting at sea or with fishing in the river. Apparently the Koryak, like the Eskimo, believe that everything relating to the dead must be kept away from the sea-mammals. After the presents had been given, the women went away, and the men started a fire a little aside from the wood-pile, and with it lighted the pyre in several places. The first fire-brand was placed by the official chief of the settlement (see Plate xiii, Fig. 1).

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When the clothes were burned, and the child's head appeared, her grandfather took a pole, and, thrusting it into the body, said, "Of yonder magpie pricked" (A'ñalan vakí'tha tr'npinen); or, in a free translation, "This is the magpie of the underworld, which pricked." He imitated the actions of the magpie of the world of the dead, in order to inform the deceased that she was passing to another world, and must not return to the house. The further actions of the dead girl's grandfather had the same end in view. When the flames of the pyre were dying away, he broke some twigs from the alder and willow bushes that were growing near by, and strewed them around the pyre. These twigs represented a dense forest which was supposed to surround the burning-place. We left the place while the pyre was still burning. Before leaving, the grandfather went around the pyre, first from right to left, and then from left to right, in order to so obscure his tracks that the deceased would not be able to follow him. Then, stepping away from the pyre toward the houses, he drew with his stick a line on the snow, jumped across it, and shook himself. The others followed his example. The line was supposed to represent a river which separated the village from the burning-place.

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All these actions are identical with episodes in the tales of the "magic flight." After being taken out of the house, the deceased is apparently regarded as a spirit hostile to the living.

The question why and how dead persons become dangerous to those to whom they were near and dear in life, is one of the most difficult ones in ethnology. Fear of the dead is known among all peoples. I did not hear among the Koryak any tales of a direct transformation of a dead person into an evil spirit or kala; but the Chukchee have such tales, and they may also

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FIG. 1. CREMATION OF A CHILD.

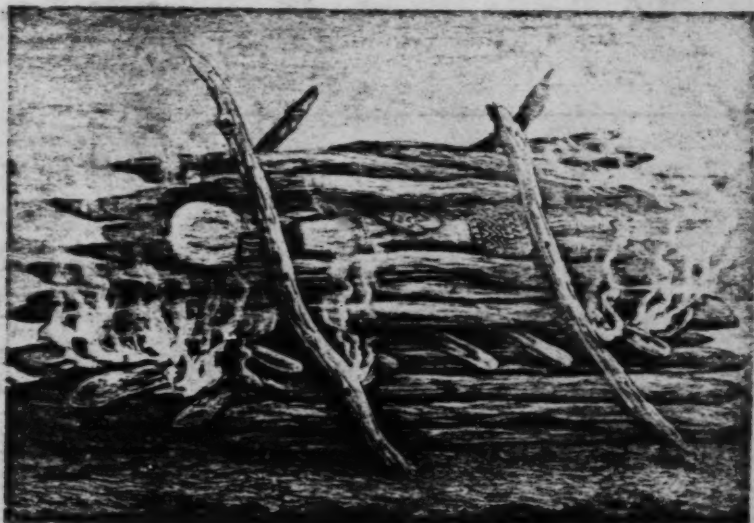


FIG. 2. FUNERAL PYRE.

The Koryak.

[Facing p. 112]

JOCHELSON, THE KORYAK.

113

775 be found among both North American and Siberian tribes, and in many other
 171 parts of the world. The Tupilaq¹ of the Eskimo, and the ghosts of the
 Indians, are equally pernicious to men. The Yakut,² Buryat,³ Altaians,⁴ and
 Mongol⁵ hold similar ideas. They believe that souls of certain dead ones
 turn into evil spirits, which are particularly dangerous to the relatives of the
 deceased. Such souls are called yör by the Yakut, dakhul by the Buryat,
 usyu't by the Altaians, and evil öñon by the Mongol.

764 The Reindeer Koryak of the Palpal Ridge dissect bodies before burning
 them, in order to find out what ailed them. Apparently this custom was in
 vogue among other Koryak as well. The Chukchee proceed in the same
 manner. The usage prevailing in some places, — for instance, among the
 Reindeer Koryak of the Taigonos Peninsula and the Maritime Koryak of
 Peshina Bay, — of piercing the abdomen of the corpse with a knife when
 it is lying on the pyre, and of stuffing the wound with some rags, in cases
 where death was caused by some internal disease, is to be regarded as a
 survival of this custom. According to the explanation of the Koryak, this is
 done for the purpose of guarding the child, which later on receives the soul
 and the name of the deceased, against the disease of which the departed died.

Immediately after the body has been taken out of the house, the bedding
 of the deceased is removed, and the place of the dead one is taken by some
 other inhabitant of the house. For ten days his place in the house must
 never remain empty, that the kalau may believe they were not successful in
 their "hunt" among the inmates of the house. The person who occupies the
 place of the deceased is called by the name of the family guardians, Ine'njula'n.
 If he leaves the house, somebody else takes his place. In some villages a
 bundle of grass which has been formed into the shape of a human body, and
 represents Ine'njula'n, is put in the place of the deceased.

765 Ten days after a death, the Maritime Koryak beat the drum, thus expressing
 their grief for the deceased. The Reindeer Koryak beat the drum immediately
 after the funeral. I was told in Kamenskoye that all the inmates of the
 house where a death occurred, and brothers of the deceased, although living
 in other houses, wear for ten days after the burning charm bracelets or neck-
 laces braided of sinew-thread and hare's hair as guardians against the spirit
 of the dead.

769 Annual obits for the dead are still observed by the Reindeer Koryak of
 the Palpal Mountains. They consist in the slaughtering of reindeer in honor
 of the dead, and the piling-up of the antlers on their "graves;" that is, on
 the burning-places of their relatives. The antlers represent the reindeer-herds

¹ Boas, *Central Eskimo*, p. 591; and *Baffin-Land Eskimo*, p. 131.

² Troitschansky, pp. 82-87; Sierosovsky, p. 622; Jochelson, *Wandering Tribes*, p. 34.

³ Agapitoff and Khargaleff, p. 24.

⁴ Potanin, IV, p. 130.

⁵ Mikhailovsky, *Shamania*, p. 17.

411 At present the bow is used in hunting only when a rifle is not available, which is seldom the case. In certain families old bows and arrows are preserved with great care, and pass on as heirlooms. The bow is still
[526] common in children's games. Boys practise shooting, and have contests in which they use as a target a mitten suspended from a stick driven into the snow. Bow and arrows are burned on the funeral pyres of men; but in the majority of cases the funeral bow and arrows are not genuine weapons, but only imitations. The funeral bow consists of a somewhat bent stave, with a grip in the middle. At the ends a thong is attached, which represents the bowstring. The arrows,¹ too, are imitations, with pseudo-feathering at the butt-end.

237 The Maritime Koryak were considered master bowyers. Simple and compound bows were manufactured by them. The stave of the simple bow
411 was made of larch or alder; and its concave side was lined with a broad
322 dorsal sinew of a reindeer, which gave it additional elasticity. The stave of the compound bow was made of two strips glued together, — one of larch and one of birch, — which gave the bow special strength. The concave side of this bow, too, was usually lined with sinew, and the convex back with birch-bark. The grip of a good bow was bent in (Plate xxix, Fig. 1) so that the general form recalled to a certain extent the ancient Greek bow with its two curves joined by a straight short grip. The two horns of the bow, to which the bowstring was fastened, consisted usually of separate pieces, and were glued to the ends of the bow-tree, to which they were also tied by means of sinew.

[237] Bowstrings were made chiefly of thongs of thong-seal hide. One of the bows in our collection has a bowstring of sinew of the white whale. Krashe-
ninnikoff says that the Kamchadal used to make bowstrings of whale-sinew.

411 The bow was held vertically, with the belly towards the archer; it was spanned with the index-finger of the right hand, the three other fingers being bent in; and the nock of the arrow was held from above with the thumb. The left hand held the grip of the bow, index-finger and thumb lightly supporting the arrow-shaft, while the other fingers clasped the bow. Great strength and skill were required for spanning the bow, and constant practice was necessary. The bow of strong men was so stiff that a weak man could not span it.

411 I have mentioned before that long and thin arrows were intended for long
322 range shooting. These arrows were always feathered to steady their flight. On the other hand, the feathering suggests the idea of an analogy between the flight of the arrow and that of birds. The arrow-shafts were planed and smoothed with great care. To remove all crookedness a bone instrument of

¹ Compare Part I, Fig. 49, a, A, p. 107.

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Preparations for burning a corpse.

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pronounced in succession the names of the dead ancestors until the stone shook at the sound of the name. Then the family felt that the name had been guessed, and it was given to the newborn.

The reindeer-breeding and the sedentary Koryaks held various seasonal celebrations. The main holiday of the reindeer-breeders was the spring kil'vey—the festival of horns. It was celebrated after the calving, when the herd was brought to the encampment. The people brought out of their dwellings bowls with pieces of meat and the sacred wooden fire-making device which they proceeded to “feed.” In autumn, they celebrated the festival of the autumn deer slaughter. This festival was also attended by shamanistic performances, sacrifices, and the “feeding” of the wooden fire-maker. The coastal hunters celebrated the festival of floating the baydar in the spring, at the beginning of the spring hunting season. At this time they sacrificed dogs. After the celebration, they opened the summer entrance to the semi-dugout. After the closing of the autumn sea hunting season (in November) the coastal Koryaks held the “seal festival” (in olden times it was the “whale festival”). The participants in the celebration pleaded with the animals killed during the hunt to return to the sea and let themselves be caught again next year, and also to bring along their relatives with them. The dead animals were replaced by zoomorphic representations made of seaweed.

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The creator of men and the universe, according to Koryak beliefs, was An'an' or Etny. However, when man was being created, the harmful being, Nen'vetgyyn'yn, intervened. It took out the hard hearts of the first men and substituted clay hearts; this led to all the weaknesses, diseases and misfortunes among men.

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The Koryaks regarded wolves as their relatives (some sources also name the bear). The wolf was described as a shaman animal. Even in the 20th century, many Alyutortsy strictly observed the taboo on killing wolves, which, of course, had an extremely adverse effect on their reindeer-breeding.

The Koryaks burned the bodies of their dead.

Folk Arts

773

The Koryaks had a cycle of myths closely akin to those of the Chukchi and Itel'mens, and similar to the Eskimos'. The principal character of these myths is the raven-creator (in Koryak, Kuykynnyaku or Kutkynnyaku) which, according to the beliefs of these peoples, gave people all their material goods: he gave men reindeer and dogs, and taught them reindeer-breeding, fishing, sea hunting, and the use of dog transportation. In some of the myths, the image of the raven is fused with the image of the Etny. But most

K A M T S C H A T K A, &c. 233

that are rich, as soon as the child is born, set apart for him a certain ^{those} number of rein-deer, which however he cannot claim 'till he comes 428 to maturity. The old women give names to the children, with 553 the following ceremonies :---They set up two little rods, which they tie together with threads, to the middle of which they hang a stone wrapped in a piece of sheep-skin; then they ask of the stone in a muttering voice the name they shall give, and running over those of several of their relations, whatever name the stone shakes at they give to the child. The child-bed woman does 846 not shew herself nor come out of the hut for ten days; if they 853 are obliged to remove their habitations during that time, she is carried in a covered sledge. They give their children the breast 'till they are three years old and upwards; but they use neither cradle nor swaddling cloaths.

They carefully attend those who are sick, and their *Shamans*, 755 or conjurers, treat them in the manner above related; but they know nothing of the virtues of drugs or plants.

They burn their dead in the following manner :---Having first 764 dressed them in their finest apparel, they draw them with those deer which they think were their favourites to the place where they are to be burned. Here they erect a great pile of wood, into which are thrown the arms of the deceased and some household furniture, such as their spear, quiver and arrows, knives, hatchets, kettles, &c. Then they set fire to the pile; and while it is burning, kill the deer that drew the corps, upon which they feast, and throw the fragments into the fire.

They celebrate the memory of the dead only once, and 765 that a year after their death. All the relations then assemble; and taking two young rein-deers that have never been in 783 the draught, and a great many deers' horns, which they have been collecting through the whole year for that purpose, they go to the place where the body was burned, if near, or if at a distance, to some other high place, where they kill the deer;

H h

and

Ka our attention to tracing the existence of such similarities be-
144 tween the former type and the peoples who live in those parts
of Asia lying beyond our boundaries. Resembling the Kam-
chatka type, combinations of a broad nose with a small size
of the face are encountered in South China, Indo-China, Indo-
nesia, on the Philippines and Formosa, and partly in Japan.
However, because of the absence of data collected by the same
method of observation, the comparison of the Kamchatka type
with the south Asiatic Mongoloids becomes an extremely dif-
ficult problem.

000 One hundred and twenty-two male Korean inhabitants of the
northern provinces of Korea, studied by me with the special
purpose of making this comparison, turned out to be more
closely related to the Reindeer Koryak and the Chukchee than
to the Lamut and the Buryat. The average rating of the incline
of their nostrils is 1.71, the protrusion of nasal wings--2.09.
A considerable frequency of brown shades of skin coloring
(55 percent of No. 10 and darker), moderately developed cheek-
bones, and small facial height (131 millimeters)--all these
traits make for a greater similarity of the Korean and the Kam-
chatka types, even though this similarity is far from being
complete. Specifically, the mandible diameter of the Koreans
is not large (112 millimeters), the convex shape of the nasal
profile is met more [Tables 1 and 2 on pp. 10-15 and part of
pages 16-17 of the original text] [16] frequently than the concave
shape. (2). However, from the point of view of racial com-

2. Scientific literature contains indications of the con-
siderable breadth of the lower jaw of the aborigines of
Burma.

position the Korean type evidently contains a north Chinese
element, so that it cannot be looked upon as a characteristic
representative of the south Asiatic Mongoloids.

Ka The difficulties that naturally arise in the course of the at-
141 tempts to organize large-scale anthropological research in
121 southeastern Asia compel us to shift our attention to the
114 craniological materials, especially since scientific literature
contains good descriptions of the south Asiatic series. Un-
fortunately our museums are completely lacking in skulls

C which could be regarded as belonging to the representatives of
[764] the Kamchatka type. The custom of burning corpses, prevail-
Ko ing among the Koryak and among some Chukchee, prevents the
● [764] collecting of such skulls. Nevertheless, a specific task of